

The Politics Of Faith During The Civil War

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When John F. Kennedy won the November 8, 1960, election for president of the United States—a close election not called by NBC News until seven the next morning—Roman Catholicism entered the mainstream of national life.

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renounce their faith During the tumultuous , the eighteenth century Mughal rulers issued edicts *to kill the disciples of Nanak (the Sikhs) and political life For the Sikhs, religion and politics are interlinked Author's failure to take note of the integrated

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Joe Biden sat with his wife, Jill, in the first pew of an AME church here the Sunday after Valentine's Day, ahead of the state's primary. The former vice president clapped on beat, rose on cue and ...

In The Politics of Faith during the Civil War, Timothy L. Wesley examines the engagement of both northern and southern preachers in politics during the American Civil War, revealing an era of denominational, governmental, and public scrutiny of religious leaders. Controversial ministers risked ostracism within the local community, censure from church leaders, and arrests by provost marshals or local police. In contested areas of the Upper Confederacy and border Union, ministers occasionally faced deadly violence for what they said or would not say from their pulpits. Even silence on political issues did not guarantee a preacher's security, as both sides arrested clergymen who defied the dictates of civil and military authorities by refusing to declare their loyalty in sermons or to pray for the designated nation, army, or president. The generation that fought the Civil War lived in arguably the most secularized culture in the history of the United States. The participation of church members in the public arena meant that ministers wielded great authority. Wesley outlines the scope of that influence and considers, conversely, the feared outcomes of its abuse. By treating ministers as both individual men of conscience and leaders of religious communities, Wesley reveals that the reticence of otherwise loyal ministers to bring politics into the pulpit often grew not out of partisan concerns but out of doctrinal, historical, and local factors. The Politics of Faith during the Civil War sheds new light on the political motivations of homefront clergymen during wartime, revealing how and why the Civil War stands as the nation's first concerted campaign to check the ministry's freedom of religious expression.

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American Catholic places the rise of the United States' political conservatism in the context of ferment within the Roman Catholic Church. How did Roman Catholics shift from being perceived as un-American to emerging as the most vocal defenders of the United States as the standard bearer in world history for political liberty and economic prosperity? D. G. Hart charts the development of the complex relationship between Roman Catholicism and American conservatism, and shows how these two seemingly antagonistic ideological groups became intertwined in advancing a certain brand of domestic and international politics. Contrary to the standard narrative, Roman Catholics were some of the most assertive political conservatives directly after World War II, and their brand of politics became one of the most influential means by which Roman Catholicism came to terms with American secular society. It did so precisely as bishops determined the church needed to update its teaching about its place in the modern world. Catholics grappled with political conservatism long before the supposed rightward turn at the time of the Roe v. Wade decision in 1973. Hart follows the course of political conservatism from John F. Kennedy, the first and only Roman Catholic president of the United States, to George W. Bush, and describes the evolution of the church and its influence on American politics. By tracing the roots of Roman Catholic politicisim in American culture, Hart argues that Roman Catholicism's adaptation to the modern world, whether in the United States or worldwide, was as remarkable as its achievement remains uncertain. In the case of Roman Catholicism, the effects of religion on American politics and political conservatism are indisputable.

Michael Oakeshott, the foremost British political philosopher of the twentieth century, died in 1990, leaving a substantial collection of unpublished material. Yale University Press is continuing to make available the best of these illuminating works. In this polished and hitherto unknown work, Oakeshott argues that modern politics was constituted out of a debate, persistent through centuries of European political experience down to our own day, over the question "What should governments do?" According to Oakeshott, two different answers have dominated our thought since the fifteenth century. One, exemplified by such thinkers as Rousseau and Marx, expresses a belief in the capacity of human beings to control, design, and monitor all aspects of social and political life, a belief fostered by the intoxicating increase in power available to governments in modern times. On the other hand, sceptics such as Montaigne, Pascal, and Hobbes argued that governments cannot, in principle, produce perfection and that we should prevent concentrations of power that may result in tyrannies that oppress the dignity of the human spirit. Oakeshott exposes the pitfalls of both positions and shows the value of a middle ground that incorporates scepticism with enough faith to avoid total quietism. Readers of Oakeshott will find here the thinking that lies behind his famous definition of politics as "the pursuit of intimations."

Abortion. Homosexuality. Environmentalism. Evolution. Conservative positions on these topics are the current boundaries of mainstream Evangelical Christianity. But what if the theological arguments given by popular leaders on these "big four" were not quite as clear cut as they claim? Growing up as an evangelical Christian, Jonathan Dudley was taught that faith was defined by the total rejection of abortion, homosexuality, evolution, and environmentalism. But once he had begun studying biology and ethics, his views began to change and he soon realized that what he had been told about the Bible - and those four big issues - may have been misconstrued. Broken Words: The Abuse of Science and Faith in American Politics assesses the scientific and cultural factors leading evangelicals to certain stances on each issue, shows where they went wrong, and critically challenges the scriptural, ethical, and biological arguments issued by those leaders today. In Broken Words, Dudley applies the Bible and biology to challenge the fixed political dogmas of the religious right. Evangelicals are confronted for the first time from within their ranks on the extent to which faith has been corrupted by conservative politics, cultural prejudice and naive anti-intellectualism. A re-ordering of American Christianity is underway - and this book is an essential part of the conversation.

Depicts the ambivalent character of Catholics' mainstream 'arrival' in the US, integrating social scientific, historical and moral accounts of persistent tensions between faith and power. This work describes the implications of Catholic universalism for voting patterns, international policymaking, and partisan alliances.

How can two people have a common faith but different political loyalties? How does the Christian faith shape how we should vote and participate in the political process? In this updated edition of *Left, Right, and Christ*, authors D.C. Innes and Lisa Sharon Harper discuss and explore how the Christian faith speaks directly to American politics today, but with different understanding and applications. They address questions like: Does God care about politics? Should we? Is it the government's role to take care of the sick? Do legalized abortions increase the number of abortions? Should we support people's freedom to choose a definition of marriage, even if we disagree with their choice? Does a free country mean that everyone is free to come here? Is the earth so fragile that the government should step in to protect it? Harper and Innes craft compelling chapters on hot issue that will keep Christian Americans thinking about how to navigate the intersection of faith and politics.

According to current polls, about 85 percent of Americans identify with some religious faith and more than 40 percent say they attend religious services at least once a week. In recent years, religious observance--and even religious belief--have become important factors influencing voter choice. Active participation in electoral politics by some religious groups has fueled apprehensions that the traditional separation of church and state may be threatened. A. James Reichley explores the questions and conflicting positions surrounding the relations between government and politics in a new book that draws upon his landmark work, *Religion in American Public Life*. In *Faith in Politics*, Reichley explores the history of religion in American public life, and considers some practical and philosophic questions affecting future participation by religious groups in the formation of public policy.

Reichley begins by examining the various attitudes and points of view of strict separatists, liberal social activists, moderate accommodationists, and direct interventionists. He goes on to discuss the way religion and politics relate to each other through a theoretic structure of seven value systems: monism, absolutism, ecstacism, epism, collectivism, civil humanism, and transcendent idealism. Further chapters examine the trends and constitutional arrangements that developed during the formative years of the American Republic; the evolution of judicial interpretations of the free exercise and establishment clauses; and the history of church involvement in politics from the early years of the Republic to the 2000 election and the aftermath of the September 11 terrorist attacks. A chapter covering events and developments from 1986 to 2002 includes accounts of political activism by the African American church, ideological divisions among Roman Catholics, Jewish liberalism and commitment to Israel, the rise and decline of the religious right, and political differences among mainline Protestants. Finally, Reichley confronts the question of whether a free society depends ultimately on religious values for cohesion and vindication of human rights.

Two-term governor of Tennessee Bill Haslam reveals how faith--too often divisive and contentious--can be a redemptive and unifying presence in the public square. As a former mayor and governor, Bill Haslam has long been at the center of politics and policy on local, state, and federal levels. And he has consistently been guided by his faith, which influenced his actions on issues ranging from capital punishment to pardons, health care to abortion, welfare to free college tuition. Yet the place of faith in public life has been hotly debated since our nation's founding, and the relationship of church and state remains contentious to this day--and for good reason. Too often, Bill Haslam argues, Christians end up shaping their faith to fit their politics rather than forming their politics to their faith. They seem to forget their calling is to be used by God in service of others rather than to use God to reach their own desires and ends. Faithful Presence calls for a different way. Drawing upon his years of public service, Haslam casts a remarkable vision for the redemptive role of faith in politics while examining some of the most complex issues of our time, including: partisanship in our divided era; the most essential character trait for a public servant; how we cannot escape "legislating morality"; the answer to perpetual outrage; and how to think about the separation of church and state. For Christians ready to be salt and light, as well as for those of a different faith or no faith at all, Faithful Presence argues that faith can be a redemptive, healing presence in the public square--as it must be, if our nation is to flourish.

Pope Francis met with French reporter and sociologist Dominique Wolton for an unprecedented series of twelve fascinating and timely conversations--open dialogues revolving around the political, cultural, and religious issues dominating communication and conflict around the world--now published in *A Future of Faith: The Path of Change in Politics and Society*. Inspiring and insightful, Pope Francis's views on immigration, poverty, diversity, globalization, and more are borne from his Christian faith and basic humanity. Meeting the challenges of the twenty-first century requires compassion for those in need, a willingness to work towards common goals without domineering other cultures, and the ability to negotiate with trust, respect, and dignity. And for the first time, Pope Francis shares insights into his own personality, and the formation of his faith, including his experience with psychotherapy, and some of the most important women in his upbringing. Controversial, bold, personal, and illuminating--*A Future of Faith* will serve to be essential reading for not only Catholics, but those who want to see how the "people's pope" confronts the social injustices of the world with the foresight to create positive change.